

THE CHRISTIAN CENTURY

The True Need

THOMAS CURTIS CLARK

Not that the laurel crown shall rest
Upon the eager brow,
But that, when fate defeats our quest,
We may of peace still be possessed,
Nor in dejection bow.

We know Thou doest all things well;
Let come what may, or good or ill,
The victor's crown or martyr's cross,
The joy of gain or grief of loss,
Teach us that all is of Thy will,
And all is best.

St Louis.

CHICAGO

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licited and should reach us not later than
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BREAKING GROUND FOR THE MISSIONARY TRAINING SCHOOL.

On Thursday, Aug. 29th, the first steps
were taken toward the realization of the
Centennial plans of the Christian Wom-
an's Board of Missions, when ground was
broken for the new Missionary Training
School and Mission Rooms at Indianap-
olis, Indiana. The opening services were
held in the Irvington church, where a
large crowd was assembled, among whom
were visitors from Illinois, Ohio, Kansas,
Michigan, Kentucky, South Carolina,
Florida, Mexico and many parts of In-
diana. Mrs. Moses, the National Presi-
dent, gave the principal address; repre-
sentatives from the American and For-
eign Societies had been invited to speak,
but in their absence informal talks were
made by Mrs. Jameson and Mrs. Atkin-
son, ex-presidents of the organization,
and by others, closely identified with its
work. The audience then adjourned to
the lot where the school is to be built,
and after a brief address by the Centen-
nial Secretary, the ground was broken,
while all repeated in concert the National
and State mottoes:—

The love of Christ constraineth us.

Love never faileth.

Mrs. Moses, President of the Board;
Mrs. Cunningham and Mrs. Wells, In-
diana's president and vice-president;
Mrs. Ferris, the most generous giver to
the enterprise, and Mrs. Harrison used
bright, new spades for this ceremony,
which were furnished by Mrs. Ferris. A
heart-felt prayer by Allan B. Philpott
closed the simple and appropriate ser-
vice.

The building which was formally begun
at this time is to be a four-story, fire-
proof structure of gray brick, with white
stone trimmings. On the ground floor
will be located the storage rooms and

heating plant, and class rooms for do-
mestic science, and other branches. The
second story will be the main floor, and
here will be the offices of the Christian
Woman's Board of Missions, the library
and the administration offices of the
school; the chapel will be in a wing to
itself, and will seat about 250 persons.
The two upper floors will be devoted to
dormitories, and to the dining room and
kitchen. The building is to cost about
\$75,000—the superb lot on which it is lo-
cated has been paid for, and cost \$25,000.

Thus was begun an enterprise which
means much, not only to the Woman's
Board, but to the entire church. The cry
of the day is for trained men and women,
and the need for skilled labor is as ur-
gent in religious, as in commercial, ed-
ucational and scientific work. This is
the first attempt among the Disciples of
Christ to furnish facilities for training
Christian workers. The encouragement
that has been given it shows that it com-
mends itself to the judgment of the
church. It was the latest born of our
Centennial Missions—but though last, it
is now easily first in importance, and in
the hearts of our people. It was planned
to spend an average of \$10,000 on each
of our Centennial Missions; already there
has been pledged to the Training School
\$52,000; about \$36,000 of this amount has
been paid into the treasury of our Board.
This school plans large things for the
work, and it has been appropriately met
by an era of large giving; there has been
one gift of \$25,000, another of \$5,000, an-
other of \$3,000, another of \$1,000, and
fourteen or fifteen rooms have been
taken at \$500 apiece—and there are as-
surances that other generous offerings
will be added to these.

A beautiful feature is that so many are
memorials to the dear dead; the whole
building is in memory of a beloved
mother, and is to be known as the Sarah
Davis Deterding Memorial; the Chapel
is a memorial to W. H. H. Graham, a
noble husband and father; one of the
rooms is in memory of an only son; the
whole enterprise is thus invested with
the "tender grace of a day that is dead,"
and might be truly called "The House of
Loving Remembrance."

Ida W. Harrison,

Centennial Secretary of the Christian
Woman's Board of Missions.

THE LAST APPEAL.

The books of the Foreign Society close
for the current missionary year at high
noon Monday, Sept. 30th. This is, there-
fore, our final appeal for this year. The
friends are waking up. If we receive as
much from Sept. 6th to Sept. 30th this
year as we received last year, we will
reach the \$300,000.

Victory is in sight! Let no one fail
now. Let there be showers of gifts from
every source. Remember, \$300,000 in-
sures a great convention at Norfolk.
Money can be telegraphed at the last
moment.

Let us remind ourselves the mission-
ary enterprise is the very salt of our
movement. Herein lies our safety. If
we fail in missions, we fail in all. If you
want to preserve and perpetuate your
own local church, look well to the mis-
sionary cause. The guarantee of your
growth and strength is your sacrifice.
The greatest joy is the generosity that
does and dares for the perishing.

We will announce results promptly. Be
ready to join us in the doxology. But to

help to make its singing possible send a
liberal gift now!

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, Ohio.

KENTUCKIANS—ATTENTION!!

This is the last word that can reach
our people before the gathering of our
hosts at Latonia, Sept. 16th. Do not for-
get that it is important to tell Mrs. Kate
Dickson, Latonia, Ky., that you will be
there, if you have not already notified
her. Remember that going over any road
except the Q. & C. you buy ticket to Cor-
nington; over that you buy to Ludlow and
go by street car to Latonia. You buy a
round trip ticket for one fare plus twen-
ty-five cents. Over the L. & N. you can
buy a ticket going 16th, 17th and 18th;
other lines sell you ticket the first two
days, 16th and 17th. We have a great
report for the friends of Kentucky mis-
sions. The largest in many ways for
many years. We have not yet received
enough money to make the situation
comfortable. Unless many of our BIG
churches remit between now and the
Convention we will make a report as to
the support accorded this year's work
that will be far from creditable. If your
church, friendly reader, has not paid its
apportionment for our State's work, take
prompt and vigorous steps to put it out
of the list of those contributing to a pos-
sible defeat. Given a larger support by
the churches and we will have great re-
joicing over what we have done, and
please God, we will have that. I am con-
fident that the large number of congrega-
tions yet on the delinquent list that
will be greatly reduced by the morning
of Sept. 18th.

Sulphur, Ky., Sept. 4th, 1907.

H. W. Elliott, Sec.

PITTSFIELD, ILL.

Our tabernacle meeting has passed in-
to the history of Pike county Disciple-
ship. We had made great preparation
for months. Our Pike county churches
were co-operating. Advertising matter
bearing the pictures of Wilson and Lintt
were posted in nearly every town in the
county. Horse covers announcing it were
worn along the highways. The county
fair, soldiers' reunion, colt show, etc.,
were sown with advertising matter. The
newspapers all over the county gave
space to it and printed the cuts of Wil-
son and Lintt. A tabernacle well veni-
lated, brilliantly lighted, and comfortably
seating 2,000 people was erected. Two
pianos and part of the time some other
instruments with a chorus of from 75 to
150 voices made wonderfully attractive
music under the matchless leadership of
the great hearted, whole-souled Lintt.
Brother Wilson preached fine sermons.
The downpour of rain and the conse-
quent backward harvests kept multitudes
away who might have come. Our taber-
nacle never was full. The five weeks
cost us \$1,300. There were 56 added, of
whom 41 were by conversion, 37 from
our Bible school, 6 from the denomina-
tions.

Thankful for our many blessings and
the splendid spirit of the church we
turn to the remodelling of our building,
which was wrecked by tornado on July
25, with hopes for a harvest yet to be
reaped from our sowing.

Fraternally,

W. E. Spicer, Minister.

The Christian Century

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

TOY WARFARE.

The fact that a considerable body of regular troops was marched from Leavenworth, Kas., to Fort Sheridan, Ills., as a test and for purposes of discipline, is known chiefly from the fact that the one of the President's sons went with the men part of the way.

But the fact that we have a standing army which has to undertake trial marches or fight sham battles in order to fulfil its function in a peaceful nation, is not without significance.

The army and navy recently held a three days' contest in the harbor of New York in which the navy was "technically" beaten and completely destroyed, without the loss of a ship or a man, but at a cost of some tens of thousands of dollars.

Jingo Patriotism.

We are now informed that the navy is to send a large squadron on a test cruise to Asiatic waters, the purpose of which is to give the officers and men something to do, and to try the speed and efficiency of the equipment.

All this looks quite imposing to the jingo who is expectant of a fight with somebody at any moment. But behind all lies the question of the value of all the military and naval outfit for which the war spirit clamors, and which the lover of peace abhors.

Barrack Life.

The life of the enlisted soldier in a time of peace is deadily dull at the best. Desertions from the regular army are so frequent as to be the theme of constant military concern, and apprehension. It is only the least valuable and alert young men who are content to enter the service as privates. In time of real danger it is not the regular army but the volunteer force on which the nation depends. The whole matter of the demand for the cadet at the army post proves that the listless life of the barrack craves stimulants.

The better thought of the nation approves every effort to abolish war and all its instruments. The trappings of army and navy are gorgeous, but they belong to the past. Every step away from militarism is an approach to the ideal of the Gospel of Christ, whose promise is a world where "they shall not learn war any more."

BACK TO THE CLASS-ROOM.

With the return of September, the doors of a thousand school-rooms swing open and tens of thousands of students take up the routine of study.

First the public schools, at the opening of the month. Then the small college and academy toward the middle. Later on the larger college and the small university, and last of all, with the waning moon, the great schools which are the fountain heads of inspiration and guidance in the entire process.

And all these class-rooms are crowded. The cities struggle with the problem of

adequate accommodation for the children of the public schools. The normal schools are receiving pupils in multitudes, one might almost say, in masses. The state universities demand enlargement for their growing numbers, and the larger universities are compelled to devise means of limiting their registration.

American Enthusiasm for Education.

In no other land is education taken so much to heart and its adequate dispensation made a matter of such serious attention as in America. Germany is the nearest second in the enterprise, and England, France and the rest of Europe are at further removes.

What is the object of all this agitation which stirs the life of America from ocean to ocean with the return of September? The easy answer of some people would be that it provides a place for the children who would otherwise be in the way at home. Or, a very little higher, is the notion that it is the proper thing, since the community seems to think education worth while.

The Ideals of Education.

Of those who seriously consider the question, a very large number would frankly confess that to them education means the training of a child to some useful craft, art or profession, as a method of securing an industrial competence. With this conception there naturally comes the demand for increase of the so-called "practical" studies, like manual training and domestic science, and the diminution of "culture studies," like language and literature.

All these theories of education meet and struggle in public discussion of the problem. But those who have given most profound thought to the matter understand that the deeper purpose of education is not the acquisition of a means of livelihood, but the enrichment of character. While the college graduate possesses an asset which yields direct results in increased earning capacity, as is becoming daily more apparent, this is the least of the values of an education.

Enrichment of Life.

Its truer purpose is the attainment of mental discipline and a taste for the higher pleasures of life, which not only aid in the attainment of the first ends of being, but afford the means of satisfaction in the process. It is a false conception of education which defines it as the opening of the door to wealth. Few of us will ever be wealthy, fortunately, and the function of culture is to enable us to live happily and usefully in the quiet places to which we are assigned. Any education which falls in this respect, is something less than competent.

Bryce and Newman.

"Nowhere in the world," said Ambassador Bryce in a recent address at the University of Chicago, "does there seem to be so large a part of the people that receive a university education as here in America. The effects of this will no doubt be felt in the coming generation. Let us hope they will be felt not only in the complete equipment of your citizens for public life and their warmer zeal for civic progress, but also in a true perception of the essential

elements of happiness, a larger capacity for enjoying those simple pleasures which the cultivation of taste and imagination opens to us all. Much of everyone's work is dull and depressing, and that escape from dullness which the strain of fierce competition or bold speculation gives is a dangerous resource. It is better to feed what I have called the inner life. Not all can succeed in life; none can escape its sorrows. He who under disappointments or sorrows has no resources within his own command beyond his business life, nothing to which he can turn to cheer or refresh his mind, wants a precious spring of strength and consolation."

And to these words may be added those of another great Englishman, Cardinal Newman, who says:

"A university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargements and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life."

MARION E. HARLAN.

While away on my vacation I learned of the death of Brother Harlan. Those of us who were close friends of his had been apprised of his serious condition and were told by Mrs. Harlan that there was "no hope." But although we were expecting the news, when it came we paused with shortened breath as taken wholly by surprise. Death brings such a vast change we can never be prepared for it. A feeling of loneliness and of meditation that loses itself in wonderment steals over me when I think of this close friend as no longer being able to mix with us. The papers have somehow missed any just appreciation of his life. Perhaps the omission is because so many are on their vacations. The papers have given the facts and dates of his life; so with these I am not concerned. I simply write a few lines of warm appreciation. I first knew Mr. Harlan in Drake University. There I revered him with the awe that an envious freshman looks upon a talented senior. The academical distance between us was made to appear much less by his kindly attitude. He was a general favorite in college. And although he was ambitious to excel, always putting up a splendid contest, so far as I know he made no enemies. In debate, oratorical competition, literary society and the general activities of the college he was always a lively factor. He distinguished himself more in the courses that touched modern life than in the classics.

He was intensely human. He could laugh well. His sense of humor made him friends and kept him from the ridiculous positions into which some of the more solemn fell. He possessed self confidence, but was not conceited. He early acquired the emotional oratorical style of speaking. He was not weakly sentimental but humanly emotional. This style of delivery he kept, I believe, to the close of his ministry. He had a logical mind and gathered facts and statistics when necessary, as his paper at the Chicago Congress showed.

He apostrophized as much as any public speaker I ever heard. I have been frequently thrilled when he would turn sideways and, looking beyond the ceiling, would eloquently address the Christ whom he loved. Ah, I wonder if they, he and that Christ, have already talked it all over face to face. Methinks that even now all the darksome places have been lightened and all the entanglements unraveled.

After college I knew him in Kansas and in New York. He was the same indefatigable. He had a fine physique, and he taxed it. Down where the mighty emotions of the soul lie he sent his call and they came eagerly tripping up to be unceasingly poured into his work. I knew him well, but not well enough. I thought there was no limit to this unflagging outpouring of soul vitality. I heard his laugh and was thereby deceived. His taxing sacrifices beyond human endurance escaped me even when last I saw him. He had gone far without resting, so when he tried to rest he could not, and then came the break. It was Calvary repeated in another form, but nevertheless martyrdom true and awful.

He was successful as we count success in this world. He went from one pastorate to a larger one and then again a larger one.

But this may mean but little. What interests me is whether one's mind makes progress, whether the soul amid the increasing perplexities and complexities of life grows calmer and steadier, seeing ever with an intenser light.

As I saw him from time to time the growth in M. E. Harlan to me was marked. His sympathies broadened and his spirit mellowed. The anxiousness of his college days had disappeared and a confiding trust seemed to possess him. The Cross of Calvary had come to have more than historical meaning. The doctrines of his faith had become interwoven with the fibers of his life. He had tried the Christ of his fathers and of his professors and had not found him wanting. He had seen frontier life and he had seen slum disease and death. So necessarily the innocence of youth was gone; but there was no void; the faith and hope of a man who has gripped God possessed him. The way doubtless appeared rough-

er, but the goal not less sure. He was increasingly triumphant in the prayer:

"Carry me over the last long mile,

Man of Nazareth! Christ for me!"

As our past relationships come before me at this writing our differences on many things seem to have been many. The last time I saw him, although we were only together an hour and a half, I presume an hour was spent in upholding opposite views of something or other. It seemed like old college times. One of the splendid things about Harlan was that differences of opinion never estranged him. True friendship is of the heart, not of opinion.

He was no compromiser, but lovingly outspoken. He was tactful and gentlemanly with all.

He read good books, and continued till his death to see the world with an open eye. He was rewarded by Drake with the LL.D. degree, the only alumnus, I believe, to be so honored. To his two sons he has left a rich heritage, his wife is rich in the memory of him, and the Disciples already have churches which are monuments to the labor of his heart and hand.

GEORGE A. CAMPBELL.

The Children of Missionaries

I have noticed recently in one of our papers the following statement: "The children of our missionaries must be educated in America." I do not propose to in any way antagonize that most admirable and in every way worthy movement now being made for the establishment at Hiram of a home and school for the children of missionaries. I am very much in favor of it. There is now, and likely always will be, a place and a work for such an institution, no matter how many schools may be established elsewhere. I am only sorry that I am not able myself to do all that is required to put this enterprise on a good foundation. I would gladly do so if I could, and I assure the promoters of the plan that I shall do nothing to hinder it.

But as one of the missionaries I presume I may be allowed to make a few remarks. The great majority of the missionaries would naturally much prefer to keep their children with them on the field until they are prepared for college. If such a thing can be made possible. I have come to America at this time to attempt to secure aid for an enterprise which is proposed by the missionaries of all denominations in China as a solution of the this most difficult problem. A place has been found where the children can be cared for just as well as in any other part of the world, so far as health is concerned, and with the proper support other conditions can be supplied. If this can be made a success, what it will mean to the missionary parents and to their children of joy in the home, of satisfaction in the work, and of hope for the future of China, cannot be overestimated. "There is no experience so terrible as the breaking up of the home just at the time when home life means most to both the parents and the children."

A tentative school has been established at Kuling, in Central China, and is now in its second year, having proven quite satisfactory, as it has demonstrated the demand for and the feasibility of such a school in China. So far it has been supported mostly by the missionaries themselves, but it will be impossible to continue it in this way, as the

F. E. Meigs.

missionaries are not financially able to indefinitely render this support. They have believed all the time that their constituencies at home would be willing to share the burden if the matter could be properly presented to them. They want money for buildings, and a sufficient amount in endowment to secure an income of three or four thousand dollars per annum. I do not appeal to churches nor to any one who would reduce his contribution to regular mission work in other channels in order to contribute to this. We know there are brethren and sisters who can help us in this most important enterprise and then give as much or more than ever to other mission work. If I could only make the brethren and sisters feel just what is coming to myself and my good wife in China just now as we leave our precious little girl in this country and turn away again across the ocean, I know there would be no delay in getting the support needed for such a school in China as is proposed. I am prepared to give any information that any of the brethren require. This is to be an interdenominational institution. If I can secure \$10,000 from my own brethren I feel sure the remainder will come from other sources, but it would be a source of greatest satisfaction to us if the amount necessary for buildings should come from the same source. We need \$30,000 for land and buildings.

F. E. Meigs.

Address 2372 7th Avenue, New York City.

Commended by Our Own Board.

F. E. Meigs has been for twenty years a missionary in China. He is president of the Union Christian College in Nankin. He is visiting America at this time in the interest of a school at Kuling, China, for the education of the children of missionaries. It would be difficult to over-estimate the importance of this enterprise, and its importance increases every year. More than 40,000 workers are in China and more than 1,000 children of missionaries are in their homes to be educated.

If the children can be educated in

China, it will be better for the missionaries, better for the children, and better for the great work which is being done.

The Foreign Missionary Society takes great pleasure in commending President F. E. Meigs as one thoroughly acquainted with the needs of such an institution, as a man of practical affairs and worthy of all Christian confidence.

Yours truly,

F. M. Rains, Sec.

* * *

What John R. Mott Says.

The plan to secure suitable buildings and endowment for a school for the education of the children of missionaries of China has my hearty endorsement. Having visited the homes of many missionaries during my three visits to that country, and having come to know scores of the children of missionaries while engaged in my work among the schools and colleges of North America, I have been in a position to see what a great boom such an institution would be not only to the parents and children directly concerned, but also to the missionary enterprise. On financial grounds only it would be a wise use of funds to establish securely and to maintain adequately the proposed school. The project properly carried out will do even more than Dr. Meigs has stated to increase the efficiency and to augment the output of the lives of hundreds of missionaries in what I regard to be the greatest mission field of the world.

John R. Mott.

A lonely rock by the wayside,
All jagged and seamed and rent,
Yet over its brow the daisies
Their pure, bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grew,
Till gone were the outlines sharp and bare
That might offend the eye,
And the wayside rock was a charming sight
To every passer-by.

The Educational Value of a Convention

J. J. Haley

This is the chief value: A national convention is not an ecclesiastical picnic, the meeting of a social club or a summer school of theology. It is a school of information and inspiration, and these are the fundamental elements in the best kind of education. It is astonishing how much a man learns about his own people and what they are doing to evangelize and Christianize the world in one of these international conventions. We learn here to appreciate the cause, its magnitude, its importance and our own responsibility in connection with the work of God, as we can learn them nowhere else. It is worth a trip across the continent to get acquainted with our returned missionaries, who are always present in these gatherings, and to hear their burning words of faith, hope and love. If we have only a few moments in

contact with a consecrated, sacrificial life, the Christ-inspired personality of a soldier fresh from the far-flung battle-line of missions, we can never be the same again. I have known half-hearted, ill-informed church members to return from one of these conventions transformed and ever afterwards enthusiastic for the work of the church in the preaching of the gospel to all nations for the obedience of faith.

The delightful social fellowship of these great gatherings is not the least in importance of their educational influences. To come into touch with the cream of our churches, with out leaders and men of mark, to renew old friendships and make new acquaintances of people well worth the knowing, are all distinctly educational in the best sense

of that term; and these considerations will all be enhanced in value this year by the material advantages of a trip to the great Jamestown Exposition at Norfolk.

Preachers, churches and officers owe it to themselves and to the churches for which they preside to attend our leading conventions—especially our international conventions. Preachers who haven't enough interest in the brotherhood and the work of God outside of their own congregations to attend these national conventions when it is possible for them to do so, will soon find themselves back numbers and out of the running. It would be a great thing for our cause if every Disciple of Christ in America could attend the convention at the Jamestown Exposition, Norfolk, Va., October 11-17, 1907.

J. J. Haley, Richmond, Va.

Missionary Experiences in the Philippines—IV

By C. L. Pickett, M. D.

The barrio of Namocac is some fifty miles from the nearest mission station where preaching services are regularly maintained. The road is tedious, and at certain seasons of the year impassable. The place had been visited once by the missionary and twice by a native worker with the result of twenty-eight converts. The Lord's Supper had been observed on one of these occasions only. We passed through the barrio on Monday and did as much preaching as the rainy day and evening would permit. As we departed Tuesday morning we held a final service on the bank of the river, at which two more made the good confession and were baptized the same hour. It was our intention to visit the town of Claveria, some ten miles further on, work there the remainder of the week, and return for the Lord's Supper on the following Lord's day evening.

Unusual Communion Service.

Owing to unavoidable circumstances we did not return until Monday. We counted it wise, however, to continue our program as nearly as possible. So a number of house to house visits were made in the evening, and as many of the brethren as could be notified came together for the service on Tuesday morning. There was no wine to be found so we had secured a small bottle from the brethren in the village for the occasion. There was no bread or flour

to be had, so, as a substitute, one of the brethren took a double handful of rice and ground it into flour between two coconut shells. From this a small cake was made, which, when it was baked, resembled a pancake much more than a loaf. But it was our only alternative and for aught we knew would serve the purpose to the native mind as well as anything.

Though we were in the region of some of the finest timber on earth, our host had no table. A couple of boxes were therefore placed one on top of the other, and the table spread. Just at this juncture another member noticed our dilemma and at once volunteered to go to his home a quarter of a mile away and get a nice little table, which he did at once. Again our communion table was spread. Our covers consisted of one handkerchief borrowed from our hostess and one of the missionary's, which happened to be reasonably clean. The sisters, however, seemed to take in the situation and just as we were ready to begin the service there was quite a flurry among them and two of them hurried out and off to their homes. In a few minutes they returned, one of them bringing a beautiful baby slumber robe and the other a large silk handkerchief, each of native make.

A distinct sense of satisfaction seemed

to settle upon the whole company as the coverings were changed and the first song announced. There were but three chairs in the house and these served the missionary and his two companions. Three wooden benches and a large grass mat accommodated the audience. The greater part of the congregation gave excellent attention to the service. But two fond mothers availed themselves of every opportunity to display their darling, fat, half-naked babies. Human nature is about the same no matter what happens to be the color of the wrapper in which it is found.

Possibly the missionary was not just as reverential as he should have been, or it may be that he was a little over-anxious to see that everything was going well with the young and inexperienced congregation. At any rate, he lifted his eyes just in time to see the all too poorly instructed deacon stop the two babies from nursing long enough to help them partake of the contents of the cup. The fact that they failed to appreciate it and cried vigorously only added to the pleasure of the mothers for in this way all attention was attracted in their direction. The announcement of another song, however, relieved the situation, and taken as a whole, the service seemed to answer the purpose for which it was intended. C. L. Pickett, M. D.

Lavag, P. I.

Among the New Books

The Antidote to Christian Science, by James M. Gray. Published by Fleming H. Revell Co. 75 cents net.

The work consists of four chapters, viz.: How Christian Science Antagonizes the Bible; How the Bible Antagonizes Christian Science; The Nature of the Antidote to Christian Science; and What the Church May Learn from Christian Science.

The treatment throughout is not philosophical but biblical. Dr. Gray knows what he wants to say and says it tersely. He says that Christian Science denies: the existence of matter, the reality of sin, the existence of Satan, the personality of God, the person and work of Christ and the reality of prayer. The author defines prayer as follows: "Prayer is

the address of a personal human being to a Personal God, grounded on the merits and mediation of a Personal Savior, and inspired and directed by a Personal Holy Spirit." The unwarranted, fanciful and crude interpretations of Scripture are pointed out. Here is the antidote: "If Christian Science says 'we heal the sick,' the church must show that Christ heals the sick through her, when it pleases Him to do so, just as He has ever done. If Christian Science says 'Our followers are calm, even tempered and benign,' the church must show that Christ's followers are all this and more, because Christ dwelleth in them." This will be accomplished by the members of the church opening their lives to the reception of Christ's spirit. The book will

satisfy those who really are now fixed to Christian orthodoxy. It will probably help to steady some who are tottering towards Christian Science. It will have little effect, however, on those who are far on their way towards the new heresy. Its point of view is hardly sympathetic enough.

The Wayfarers of the Bible, by David J. Burrell, D. D. Published by Fleming H. Revell Co. Price \$1.00 net.

In this book the author makes an outline of history, tracing it by journeys as milestones, from the creation to the advent of Christ. There is warmth and optimism in this historical survey. Greater sympathy with scientific and historical criticism would have enhanced its value.

Lesson Text Deut. 34:1-12	The Sunday School Lesson The Leader's Departure*	International Series 1907 Sept. 22
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The Book of Deuteronomy, from which only two lessons are chosen in the present series, was discussed in the introduction of the study of last week. It consists of three discourses of Moses, represented as delivered on the plains of Moab, just before the close of his administration. The first (chaps. 1-4) reviews the events of Israel's journey from Horeb to the Jordan, and exhorts the nation to obedience in view of its relation to Jehovah and the lessons of its past. The second (chaps. 5-26, 28) is the exposition of the institutes of Israel, consisting of an introductory narrative whose lesson is the majesty and power of Jehovah (5-11) and then the laws which are to govern the people (12-26, 28). The third discourse (29, 30) is a supplemental appeal to loyalty and warning against rebellion. The remainder of the book consists of shorter utterances such as the symbolism of Mt. Ebal and Gerezim (27), Moses' last words (31), the Song of Moses (32), the Blessing of Moses (33), and the conclusion, with its record of the Death of Moses (34).

Deuteronomy.

The narrative of Deuteronomy includes many events between the departure from Kadesh and the arrival at the Jordan. Among them are the death of Aaron at Moserah (the later priestly records place this event at Mt. Hor, Num. 20:22-28), the conquest of the East Jordan territory, including the kingdoms of Sihon, of Heshbon and Og of Bashan, the settlement of the tribes of Reuben, Gad and the half of Manasseh in the conquered region, the appointment of Joshua as the successor of Moses, and the latter's words of farewell and admonition. The remainder of the book is occupied with the rehearsal of the laws. Indeed, as was seen last week, the historical recital is the introduction to the laws, and constitutes their framework. The most of the book is from the hands of the Deuteronomic writer, but some portions are from the earlier prophetic documents of the northern and southern kingdoms, some from the priestly writer of the post-exilic period, and some from later writers of the Deuteronomic group. This closing chapter shows this variety of sources as fully as any portion of the book.

Work of Moses.

After a long and arduous life the great leader was leaving his people. From Egypt and the desert he had led them to the borders of the land of promise, but he was not to go over. There is something pathetic in his wistful desire to see the place he had come so far to behold. But here on the borders of Canaan he closed his career, and his people in later years could only explain this strange fatality upon the ground of some sin of anger in a moment of strong trial. Very tenderly he bade them farewell, leaving the young man Joshua to carry on his great work, and then departed to the mountain fast-

H. L. Willett

ness that was to be his final point of vision and his sepulchre.

The peak of Nebo-Pisgah stands out among the mountains of the East Jordan district, to the west of the highway running south from Gilead to Petra. The two names are designations of the same elevation, one, Nebo, being used in one of the documents, the priestly, and Pisgah in the prophetic. The usage is the same as that of Sinai-Horeb in the narrative of the wilderness. From this peak the view would be very extensive. In clear weather the sweep of vision here described might not be impossible, though from the description it was an ideal rather than an actual survey. The standpoint of the writer is much later than the days of Moses. The region he describes did not receive the names here recorded till long afterward. Three tribal names are mentioned which grew out of the occupation of the land, and the name Dan was not applied to the upper Jordan district till after its conquest by that tribe in the days of the judges (Judg. 18).

The Changing Order.

But the view was great enough to reward the dying prophet for the services he had rendered to his people. The land of promise lay before him in all its fair extent. Long ago the promise had been made to the patriarchs that their children should possess it. Now that promise was to be realized. Another leader was necessary, not only because Moses was too old to continue his work, but because another order of direction was required. The prophet must give place to the warrior. Such a necessity for change fell upon the work of Samuel in later days, and the judge was succeeded by the king. John the Baptist saw that he must decrease that Jesus might increase.

"The old order changeth, giving place to new,
And God fulfills himself in many ways."

The character of Moses is one of the most commanding in the Bible. In a very true sense he was the maker of the nation. If he gave the entire body of its laws, he was the divinely chosen instrument for this important function. If, as seems more consistent with the facts of the Scriptures, he gave the first guidance to the nation, and its earliest body of institutes, or constitution, still greater was he, for in accord with those first laws all later enactments were framed, and to the latest days all new laws bore his honored name.

The picture of his departure adds the solemn mystery of his unknown sepulchre to the sadness of his farewell. Somewhere amid the lonely glens of Moab one can almost fancy the scene which a great German artist has spread upon canvas. Before an open cavern in a massive mountain side, around which the giant hills mass themselves like sentinels, an angel with fiery sword stands guard, himself a giant like the hills. The last rays of the setting sun light up the cave for a moment, and there is revealed

the form of the leader and law giver, as he fell asleep at the kiss of God.

"And had he not high honor? The hillside for his pall,

To lie in state while angels wait, with stars for tapers tall;

And the dark rock pines, like tossing plumes, over his bier to wave,

And God's own hand in that lonely land to lay him in his grave."

Literature.—Driver, "Deuteronomy" (Int. Crit. Comm.); Kittel, "History of the Hebrews," vol. 1, pp. 238-249; Rawlinson, "Moses, His Life and Time"; and articles on "Deuteronomy" in the introductions of Driver, McFadyen, Bennett and Adeney, and in the encyclopedias and Bible dictionaries; also articles on "Moses" in the latter.

Daily Readings.

Mon., Sept. 16.—A time to die.—Deut. 32:44-52. Tues.—A blessing by Moses.—Deut. 33:1-5, 26-29. Wed.—The death of Moses.—Deut. 34:1-12. Thurs.—Moses' desire refused.—Deut. 3:21-29. Fri.—Successor appointed.—Num. 27:12-23. Sat.—The promise.—Gen. 13:5-18. Sun.—Prayer of Moses.—Psalm 90.

THE KENTUCKY CENTENNIAL

One of the most interesting topics to receive attention at the approaching Kentucky state convention, which will meet in Latonia, September 16-19, will be the matter of the Kentucky centennial enterprise. This is the endowment of a chair of Bible school pedagogy in the College of the Bible at Lexington. The matter first received public attention in the state convention one year ago, and in a most inspiring service pledges amounting to \$11,000 were made to this enterprise. Since that time this amount has been just about doubled, so that there remains but about \$5,000 yet to be provided for. Practically every school in the state has made a pledge or accepted an apportionment, so that this remaining balance will be provided for in individual gifts. Two thousand dollars in cash has been turned over to the trustees of the College of the Bible, and is bearing 6 per cent interest, the interest going to increase the fund. The enterprise has met with unanimous and generous support throughout the state, and the gifts which have been made display remarkable liberality.

The trustees of the College of the Bible are already making a careful search for the right man to occupy this important and unique position, and it is probable they will be ready to fulfill their part of the agreement before the fund is completely raised. It is hoped that as far as possible offerings may be forwarded for this enterprise prior to the state convention, and every school should send at least some contribution.

ROBT. M. HOPKINS.

O. P. Spiegel of Birmingham, Alabama, who held good meetings at Watsonville and Salinas, California, in May and June, and who has been doing some work in Texas this summer, is to begin a meeting with Willis S. Myers and the Naomi Avenue church in Los Angeles September 22d, which will be the first anniversary of the church.

*International Sunday school lesson for Sept. 22, 1907. The Death of Moses, Deut. 34: 1-12. Golden Text: "Precious in the Sight of the Lord is the Death of his Saints," Ps. 116: 15. Memory verses, 10-12.

Scriptures	The Prayer Meeting	Topic
John 13:13-17	A Servant of Christ	for Sept. 25

The servant of Christ is not the cringing slave of popular imagination. He is a free man. He does his own thinking. He acts for himself. The more loyal he is to his Master, the greater is his freedom. For to be a servant of Christ is to be devoted to the highest ideals. Every base thought is renounced. The man resolves with all his heart and with all his mind to exalt the things of the spirit.

Whom Shall I Serve?

A master I must have. I must live either in the flesh or in the spirit. The easy way is to gratify the appetites of the flesh and to treat the demands of the spirit as fancies of a disordered brain. But the higher motives refuse to be dismissed. They make their demands at most inconvenient times and in most unexpected ways. We cannot be secure until we give full recognition to the demands of the spirit. We are ourselves only as we live in the realm of reason and conscience. A partially rational life will not satisfy.

"Just when we are safest, there's a sunset touch,

A fancy from a flower bell, some one's death,

A chorus ending from Euripides—

And that's enough for fifty hopes and fears,

As old and new at once as nature's self,

To rap and knock and enter in our soul."

If we serve Christ we shall not be dis-

Silas Jones

turbed by the larger vision. Our attitude will be that of persons who know they must grow into larger life and who rejoice in their growth.

The Sorrow of the Master.

"A servant is not greater than his lord." If the master toil, the servant must toil. If the master is hated and persecuted, the servant will meet the same fate. Jesus bought with tears and blood his place at the right hand of God. His servants cannot be the spiritual leaders of the race if they choose lives of ease. They must not count their lives dear unto themselves if they expect men to accept their leadership. The taint of selfishness renders the most splendid abilities useless. Men follow the generous hearted. And they are convinced that your motives are good when you deny yourself for the sake of your faith. Knowledge is good. Wisdom is better. We need more of both. But the wisdom and knowledge that will save the souls of men must be learned at the cross. We are all ready to save men if it costs us little. We have much to say about corruption in politics. How many are making an honest fight for better things? We all know the church is not measuring up to its duty in the matter of training its children. Who of us are earnestly trying to elevate the church's educational aims and to improve its

methods? Custom and prejudice stand in the way of progress. He who interferes with them will be misunderstood and maligned. And it is not the bad man who objects to saner methods. If it were he alone, it would be easy to go forward. It is the opposition and suspicion of good men that stands in the way of the church's larger work. It is hard to go on when honest souls accuse you of ungodly motives.

The Joy of the Master.

The servant shares the joy of his master. To the servant of Jesus the joy comes after pain. He has the common pleasures of life unless he is unfortunately situated. The disciple of Jesus is entitled to every form of pleasure that stimulates body and mind to vigorous and health giving activity. But he goes beyond these. He has the joy of unselfish friendship. He has served men and that not for pay. He has the joy of self conquest. There were in him riotous forces that might have gained the supremacy and driven reason and conscience from their places of authority. These forces have been subdued and put into willing service for the higher life. The highest joy of Jesus was in walking with God. The unrestrained fellowship which he had with the Father satisfied every desire of his soul. His servants are invited to enter into this joy. The mind and the heart are at rest when they find God.

Scripture	Christian Endeavor	Topic
1 Chron. 29:9-13	God's Omnipotence	for Sept. 22

The secret of power, says R. E. Spear, is the consciousness of our weakness and of the omnipotence of God, and the assurance that if our weakness offers itself to his service, he will put forth his omnipotence through us. No mere self-confident power, relying upon its own ingenuity or determination or resources, can equal or overmatch the strength of weakness allied to God.

Our very idea of God involves his omnipotence. If some one else is stronger than God, then that some one else would be more God than our God. Our God is infinite, beyond all earthly limitations, the creator of heaven and earth, maker of all things. All power is his. Our hearts can be absolutely at rest in the reassuring knowledge that He that is for us is more than all that can be against us. This was the ever-comforting faith of Israel, and in the darkest hours they were sustained by it. Their God was stronger than all their foes.

And God is not only so strong and able, but he is strong and able to help us and to answer our prayers. Paul states his conviction on this point in the strongest possible terms. Our God, he says, is able to do for us; he is able to do what we ask; he is able to do what

we ask or think; he is able to do all that we ask or think; he is able to do above all that we ask or think; he is able to do exceedingly abundantly above all we ask or think. How could more than this be said?

But if God is all-powerful, we cannot help asking, why does he not destroy evil and the evil one, and the fearful temptations which play such havoc with life? If God can, why does he not at once put an end to sin and establish the kingdom of righteousness? Well, there is a great mystery here which we cannot solve,—the old mystery of evil. But we do not escape from the mystery of evil by denying the power of God. We merely deprive ourselves of our one hope that some day we shall see the end of the mystery in the triumph of God, and of the goodness of which God is the source and the crown. We cannot deny that the evil is here and also that God is strong, and we know that some day he will prevail.

And if God is able to do exceedingly abundantly above all our prayers and desires, why, we cannot help asking, does he deny us our most eager and importunate prayers? Because, we must

believe, God is strong in love as well as in power, and the strength of his love is greater than the mere strength of his might. Rather, his might is the might of love, and he can do only what is perfectly loving and perfectly good. While he is infinite and omnipotent, our faith in his fatherhood holds that he is not naked, unprincipled power, but lives and reigns in righteousness and love, and that knowing what is best for us, he does what is best in answer to our prayers.

Daily Readings.

Mon.—Whatever pleases him (Psa. 115:1-3). Tues.—"Nothing too hard" (Jer. 32:16, 17, 27). Wed.—"All things possible" (Matt. 19:23-26). Thurs.—"Able to do" (Eph. 3:20, 21). Fri.—"Omnipotent" (Rev. 19:1-6). Sat.—"All power" (Matt. 28:16-18). Sunday, September 22, 1907—God's omnipotence (1 Chron. 29:9-13).

"Wisdom is not wisdom when God is left out."

"God loves a child because it never doubts."

"Reason walks with leaden feet, where faith rises on eagle pinions."



Home and the Children

A "PINK" STORY.

By Mary E. Albright.

Everything looked dark gray to Claire. It was a gray day, in the first place, with a cloudy sky and frozen ground; the leaves all gone except a few on the oaks, and they were brown. And then Claire was sick with a cough and sore throat, and a miserable hot feeling coming on in the afternoon, when the whole world seemed tiresome and uncomfortable.

Worse than all, Margaret was in the hospital. That there was something very serious about this, Claire was certain, for more than once she had seen her mother crying, and even papa had had tears in his eyes. For herself, the doing without mamma for several hours each day, while she journeyed to and from that unknown hospital, had been harder to bear than any one knew. Yes, this was certainly a gray time for the usually jovial little Claire.

As she lay there in her mother's bed, while kind Mrs. Graham sat beside her, knitting, a queer, penitent feeling was in her heart. Something had happened three days before—the day that Miss Carter stayed with her. After what had seemed hours and hours, she heard, at last, her mother's step and voice. "O Miss Carter!" she was saying, in the next room. "You ought to see the dear girl. She is so patient, and she looks so sweet with the flush in her cheeks just matching the pink ribbon running through the lace in her gown!"

And then—that sudden, unexpected sob that burst out before she could hide her head under the bedclothes! The surprise and trouble in mamma's face as she ran in and gathered her smallest girl into her arms, while Claire wailed: "You love Margaret best! She has pink ribbons in her nightgown, and I have only an old blue hair ribbon! And—O dear!—I'm sick, and I want you, mamma, so dreadfully!"

Miss Carter had heard it all, but she was lovely. She brought the thermometer, and the fever medicine; and they took off the blue hair ribbon, and put on an old pink one that she had forgotten, while mamma fed her an orange and Miss Carter told her a story. And she had felt so ashamed to think that for the first time in her life she had been jealous.

Not once, since then, had Claire complained, or objected when her mother left her. But today there was no sunshine; it was a weary kind of afternoon. Mrs. Graham had read to her until she was tired. There seemed to be nothing further worth hearing—except—well—there was the postman's ring, which she knew by the two quick pulls. A minute after, Ellen appeared, peeping in at the door.

"Three letters for Miss Claire Aldrich," she announced, with a broad smile.

Claire sat up in bed and took them eagerly. Letters did not come to her so very often. These had an unusual, bunched look.

One of the envelopes was addressed, "Miss Claire Pink Aldrich." Claire opened her eyes wider at this, and a smile crept around the corners of her mouth. Mrs. Graham started a little opening, and Claire poked it wider with her fingers, when—out fell two rolls of beautiful, soft, pink ribbon. One was an inch wide, the other three, and there were six yards of each! The second envelope disclosed more ribbon, the same shade, but wider still, six yards. Claire looked inquiringly at Mrs. Graham's face, but saw only surprise and admiration.

The third letter! This time the little fingers did all the work. Three cunning handkerchiefs, each with a pink border!

"But there isn't any writing," complained Claire. "Where did everything come from?"

"I can't imagine, dear," said Mrs. Graham, sincerely. "It's very mysterious. There's the bell again. I'll go to the head of the stairs."

A minute later she reappeared, carrying a good-sized package.

"Miss Claire Aldrich. With care," she read, slowly. "Shall I untie it, dear?"

"No; I will," said Claire, with brightening eyes. "I love to untie bundles. Oh!" as she unwound quantities of tissue paper. "Oh, look! A cup—and a saucer—and a plate, all pink rosebuds, and gold on the edges. See, what an elegant shape! Who can it be, Mrs. Graham? Are they all for me?"

Another ring downstairs was followed closely by the entrance of Miss Carter. "How's the little girl today?" Then, as she saw the china and ribbon spread out on the bed, a queer look flitted across her face.

"Why, how funny!" she exclaimed, as Claire began pouring out the story. "Somebody got ahead of me. I thought a sick girl ought to have a pretty cup to drink from, so—I brought you a pink one. But mine is all pink," unwrapping and placing it on a broad white space on the bed-spread, "and the other is pink and white, so you can have a change."

Claire drew a long breath.

"Well, I never did!" she said, decidedly. "Thank you so much, Miss Carter, and—well, Ellen, what is it now?"

"I do' know what it is," said Ellen, vaguely, "but it's a package a messenger boy brought for Miss Claire Aldrich. There's a note inside, he says. So I just brought it right up."

"Dear me!" murmured Mrs. Graham, anxiously noting the bright eyes and flushed cheeks of her little charge. "I wish her mother'd come. The child's had about all she can stand."

"Oh, I can stand it," observed Claire, sagely, as she untied the last knot. "A whole roll of paper napkins, all bordered

with the sweetest little roses. And here's a letter. Now I'll know who sent them."

She opened the envelope, and pored earnestly over a typewritten note, then read aloud as follows:

"My Dear Friend—If I were you, and were to have an afternoon tea, I think I should call it pink afternoon tea—I mean afternoon pink tea. I should want a pink sash, on which would be hung a pink-bordered handkerchief. Then I should want in my hair a pink bow. I should want to serve pink orangeade in a pink cup; ice cream in a pink saucer, and cake in a pink plate. Then I should want pink napkins. Don't you think I am a"—Claire coughed—"C-o-n-n-o-i-s-s-e-u-r—what's that, Miss Carter?"

The lady laughed a little. "Connaisseur? It means one who knows all about a thing," she said. "Go on, dear."

"A—conny-sewer—on afternoon teas?"

"Very truly yours,

"Peter Smith."

"Peter Smith!" mused Claire. "I don't seem to remember him. Do you know him, Mrs. Graham? Do you, Miss Carter?"

Miss Carter looked a little confused. (Continued on page 828).

PATCHES

Why Brown Ones Come on Faces.

When a woman can get rid of brown patches on her face by changing her diet it is worth while for other women who care for their complexions to know something of the method.

A lady in Michigan City says that coffee caused the brown patches on her face by first giving her stomach trouble, then putting her nerves out of order, and the result was shown in her complexion.

She quit coffee and began using Postum Food Coffee and in less than a month the stomach trouble disappeared and within two months her complexion cleared up and is now fine and rosy.

She speaks of two men at Westfield, Ind., who have both been improved in health by leaving off coffee and taking in its place Postum Food Coffee, also a husband and wife of the same place, who were in poor health and suffered from stomach trouble. They quit coffee and after using Postum a short time the result was natural sleep, return of appetite, and a gain in strength as fast as nature could rebuild.

She gives the names of a number of other persons who have been helped by leaving off coffee and taking Postum Food Coffee.

It is a safe proposition that if any coffee user has stomach or nervous trouble, or bad complexion, he or she can get rid of the trouble by discontinuing coffee and taking Postum Food Coffee. It is easy enough to prove the truth of this by making trial. Read "The Road to Wellville," in pkgs. "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The church in Lorain, O., of which Garry L. Cook is minister, enjoyed special rally services last Sunday.

The new building of the Christian Temple, Baltimore, Md., will be dedicated Sept. 29th by F. M. Rains.

C. A. Pearce is preaching a series of Sunday evening sermons on the Life of Christ, to his audiences in Ashland, Ohio.

L. L. Carpenter, Wabash, Ind., will have charge of the dedication services of the new church in Chandler, Okla., next month.

George W. Knepper, who has been on a hunting trip in Canada, will return next Sunday to his pulpit in Wilkinsburg, Pa.

In special services next Sunday H. G. Connelly will be ordained at the Christian Temple, Baltimore, Md. Peter Ainslie is the pastor.

Our congregation in Clarendon, Tex., where a recent meeting added 43 to the membership of the church, desires the services of a new pastor.

The First church in Lincoln, Neb., has suffered the loss of one of its most faithful and ablest members and officers, by the death of J. W. DeWeese.

Evangelist E. W. Violet and W. E. M. Hackleman have been secured by the church in Westville, Ohio, to assist the pastor, W. C. Prewitt, in a meeting in February.

R. H. Sawyer, pastor in Carrollton, Mo., is in need of a pastoral helper. The church is desirous of securing the services of a well-trained and consecrated young woman.

E. B. Barns began a meeting August 26th for the church at Plymouth, North Carolina. Although the church is weak, excellent results of the services are confidently expected.

H. M. Johnstone, pastor in Fredonia, Kas., has secured the "Martin Family" of evangelists to help in a meeting in December, following the dedication of the new church.

Austin J. Hollingsworth, pastor in Grant's Pass, Ore., and Miss Ethel Corbin were married August 28th. A. C. Corbin, father of the bride, pronounced the impressive service.

Edward M. Waits, pastor of the First Church, El Paso, Texas, will close his work Oct. 1st, and move to Fort Worth, Texas, to assume the pastorate of the Tabernacle church in that city.

J. G. Waggoner, pastor in Canton, Ill., was a caller in Chicago last week. Since he began his pastorate in Canton, the work of the church has taken on new life and is carried forward with excellent outlook.

C. B. Newnan, well known because of his work in recent years in Detroit, Mich., and Indianapolis, Ind., was a visitor in Chicago last week. Brother Newnan will go soon to Southern Oregon, where he hopes for a complete recovery of health.

The Pleasant Ridge Church, near Rising Sun, Ind., is in line this year for the first time with an offering for church extension. Claris Yeuell, the minister, reports the organization of a new Endeavor society.

Parker Stockdale was the efficient platform manager of the Merom, Ind., Chautauqua, which closed a week ago. He was unanimously invited back by the management and patrons, with whom he proved a prime favorite.

This week sees the meeting of the New England churches in convention at Danbury, Conn., September 12-15. The program throughout bears the names of strong men identified with the work of our churches in New England.

President Rowllson's little son, Carlos, was seriously injured at Hiram last week, being run over by a threshing machine. His condition is very critical. Mr. and Mrs. Rowllson have the earnest sympathy and prayers of their many friends.

Evangelist William Thompson is leading the forces of McCook, Neb., in meetings which began Sept. 1st, with audiences overflowing the church house. The evangelist is in need of a choir leader and soloist. Write him at McCook.

Professor W. C. Payne of Lawrence, Kas., secretary of the next Congress to be held in Bloomington, Ill., in March, was in the city last week on his way east. He reports the Congress program well under way, and the prospects excellent for a great gathering.

M. M. Davis of Dallas, Texas, took in New York, via the water, and the Jamestown Exposition on his recent vacation. His wife and daughter, Mrs. W. M. Peck, and her little son, W. M. Reed, Jr., accompanied him, but remained in Missouri for a visit with old friends.

The excellent report from the First church of Springfield, Mo., of which N. M. Ragland is the pastor, is that it has doubled its apportionment for church extension. The Scoville meetings in Springfield began with flattering prospects for a great ingathering for our churches.

J. Will Walters, the pastor of our church in Niantic, Ill., is free to conduct a meeting for some other congregation during the fall or winter. This means a good opportunity for some church to secure a pastor-evangelist who has had much experience in this kind of work during his ministry.

Harry E. Tucker, pastor in Platte City, Mo., will have Evangelists B. B. Burton and L. D. Sprague with his church in a meeting to begin Sept. 29th. Evangelist Burton is not unknown to the church, having held a meeting for this congregation five years ago, which was very successful.

A. L. Ward, minister of the Island Church, Wheeling, W. Va., delivered a special address recently to the auxiliary of the Christian Woman's Board of Missions in Bellare, Ohio. Under the ministry of W. D. Van Voorhis the church takes up the work of the fall in the best condition of its history.

Harry F. Burns and wife enjoyed an Eastern trip during the summer. During this trip, Brother Burns preached two Sundays in New York City and two in Boston, enjoying much the opportunity of visiting our churches in Eastern cities, and finding much pleasure in the fellowship of the brethren in the churches he visited.

The receipts of the Foreign Society to Sept. 6th amounted to \$257,313. It is necessary for the Society to receive \$42,687 during the last twenty-four days of September if it reaches \$300,000. True, it received this much last year during the same time, but there were some special large gifts. It will require united and heroic effort to reach the \$300,000.

Last week the Foreign Society received \$10,000 on the Annuity Plan from a friend. He prefers that his name be not published at present at least. This is not all he expects to do for this worldwide cause. He may visit one or two of the mission stations at some future time. This good man and his wife have consecrated their time and their all to the Lord's work.

Herbert L. Willett and Errett Gates and their wives spent two days of the past week at Pentwater, Mich., looking over the property at Campbell Park, which has been purchased by a company of Chicago Disciples and will be used for summer homes. It is located a short distance north of the town of Pentwater.

FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city, who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Sometime ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

ter, on the shore of Lake Michigan. A dozen cottages or more will be erected next summer. Among the Chicago ministers and business men who have already selected homes in Campbell Park, are Ames, Campbell, Gates, Morrison, Willett, Bushnell, Wakeley, Roach and Fawley.

Last Sunday the new church at Paulding, O., was dedicated by H. L. Willett. It is a tasteful structure, costing about \$15,000. The congregation, of which W. D. Trumbull is pastor, had already raised and paid in \$11,000. Something over \$4,000 was raised at the dedication. W. J. Wheeler, chairman of the building committee, received high praise for his efficient services.

"Auf wiedersehn" was the motto of a reception tendered P. C. Macfarland by about 150 members on the evening of Aug. 21, 1907. His trip east was undertaken at 10:30 on the following morning. The Alameda people are loaning him to the Reconstruction Commission, but hope soon to see him again. Brother E. W. Darst is keeping the work moving along in the meantime.

State Secretary W. A. Baldwin dedicated the new church in Norfolk, Neb., Sept. 1st. The property cost about \$3,500, and a balance of \$750 was easily raised at the dedication. The audience was encouraged by ten additions during the day, which marked the beginning of a stirring meeting, in which the pastor, John L. Stine, is assisted by H. G. Knowles.

Owing to the fact that the tent had not arrived for the Yeuell and Matthews meeting in Mt. Pleasant, Ia., last Sunday's services were held in the Christian and Methodist churches. Week night meetings were held in the Presbyterian Church. The interest of the entire community is aroused in the very beginning of the campaign. L. A. Chapman had made excellent preparation for the meeting.

David H. Shields of Salina, Kas., with the responsibilities of his pastorate and his office as mayor of the city, has many busy days. During the last two weeks, four weddings, as many funerals, and an equal number of special addresses, involving a thousand miles of travel, demanded his attention in addition to his regular work. The annual report of the church shows 181 additions the past year, 108 of these by baptism.

Cephas Shelburn begins, with the first of September, his sixth year with the Huntington, Ind., church. During his five years' pastorate 700 people have been added to the church membership, 600 baptized. The Sunday School has grown from 75 to 900, an edifice worth \$40,000 and seating 1,600, has been built, all departments of the work has been enlarged and strengthened, and the church enters upon the new year with hopes and ideals for yet larger things.

EXCURSION. VIA . NICKEL . PLATE ROAD

To Boston and return, \$21.00, September 10, 14, 24, 28. Limit thirty days from date of sale. Meals in dining cars, 35c to \$1.00. Stopovers. Ticket office, 107 Adams street, Chicago. 'Phones, Central 2057 and 6172. La Salle Street Station, on Elevated R. R. Loop.

Frederick Wyatt began his second year's ministry for the First Church, in Quanah, Texas. During the first year the net gain in the membership was 25 per cent. Money raised for all purposes amounted to \$1,771.25. Valuable improvements were made on the church property and three good lots on the east side of the city were purchased on which the church hopes to build a fine parsonage. The pastor can be secured for holding several meetings during the fall and winter.

During the summer, W. E. Spicer, pastor in Pittsfield, Ill., received L. D. Crandall and wife into the membership of the Pittsfield church. Mr. Crandall was formerly an Episcopalian minister. He remained in Pittsfield during the recent Wilson-Lintt meeting, giving special study to the plea of the Disciples. He has splendid recommendations from former pastors. Those who know him are confident of his sincerity and loyalty, as well as his ability. He desires to begin work among the Disciples immediately. Any church wishing Mr. Crandall's services may address him at Pittsfield, Ill.

Mr. and Mrs. J. L. Hill returned to Cincinnati, Saturday, August 31, from their summer in Europe, and were given a cordial welcome by the Central church in home-coming services September 1st, and in a delightful reception September 2d. The pulpit of the church was supplied during the absence of the pastor by W. H. Pinkerton, who greatly delighted and benefited the church by his ministry. He is known and loved by the entire congregation, having held two revival meetings for the church during the present pastorate. Brother Pinkerton will continue in evangelistic work, in which he is eminently successful. His present address is Ghent, Ky.

THE CHICAGO CHURCHES.

Guy Hoover, former pastor of the First church and now minister of the West Pullman church, occupied the pulpit of the First church last Sunday. Dr. Willett will begin his services with the First church next Sunday.

The first regular meeting of the Ministerial Association was held last Monday. The vacancy in the office of the president caused by the removal from the city of A. W. Fortune was filled by the election of H. L. Willett. The other officers are Parker Stockdale, vice-president, and R. L. Handley, secretary. Following the usual custom for the first fall meeting, the time was given largely to a recital of vacation experiences by the ministers. Victor H. Johnson of Maywood, A. T. Campbell, Guy Hoover and Henry B. Robison were among those who

for various reasons were in the city all summer. Sumner T. Martin recounted the delights of the harvest field in Ohio. C. C. Morrison had gotten a healthy tan while fishing and sailing at Michigan and Wisconsin resorts. Parker Stockdale and S. G. Buckner had wonderful tales to relate of delightful vacations in the rich farm land districts of northern Missouri. G. A. Campbell and E. S. Ames became surveyors for a time in plotting Campbell Park, near Pentwater, Mich.

There is a hopeful outlook for the fall work of our churches of the city, as the pastors have returned with a readiness to enter upon their fall work with a new vim and enthusiasm.

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Brother Cothran, the new minister of the Armour Avenue church (colored) began his work last Sunday. He comes from Louisville, Ky., where for three years he was pastor of the Hancock Street church.

The meeting at South Chicago under Evangelists Shelbourne and Knight is under way with a fine outlook for an ingathering for the church. In the beginning of the services at the last report, Sept. 6th, there had been seven additions. W. S. Lockhart is the pastor, whose people are enthusiastic under his leadership.

TO THE DISCIPLES OF CHRIST IN WISCONSIN.

The annual conventions of the Wisconsin Christian Missionary Association and the Christian Woman's Board of Missions will be held with the Footville church September 19-22, and as our past conventions have been the "best yet," we are anxious that this one be no exception to the rule.

For a few years past most of the addresses at these meetings have been given by preachers outside the state, and, while these have been excellent and helpful without exception and those brethren have attended by our solicitation at sacrifice to themselves, yet it has kept our own workers out of the harness to quite a degree, and no doubt has discouraged them coming to convention. Now we wish to get the home talent into the discussion of our problems and, as each section has its own problems, the workers on each particular field are better fitted to solve them.

We therefore earnestly desire that each church shall send at least three delegates with something definite to present to the convention along the line of Bible school work, Christian Endeavor, and reporting what they have done during the year, their present condition, what they have before them for next year, and what they will try to do for missions, and anything else that will be of interest.

We should raise much more money next year for state missions than ever

before, therefore every church contributing should be represented in the selection of the executive board and to have a voice in the expenditure of the fund.

We have a good number of resident ministers in the state who are fully able with the help of God to make a great convention, and we trust that the burden of responsibility will lay so heavily upon them that they will consider no sacrifice too great that will contribute to that end, and we urge that each church will send its pastor.

We especially urge that churches that will ask for missionary aid send their pastor authorized to ask for a definite sum, after having canvassed fully their own field to know what its possibilities are. It is only just that the church asking help of the convention give the convention the help of their minister.

As help from outside we have promises from the secretaries of our general boards, who are fresh from the "firing line," full of zeal for, and knowledge of the field.

Brethren, if we have a message to Wisconsin, nothing but the delivery of the message will relieve us of the responsibility. Will you be the one to shirk? Let every delegate come filled with enthusiasm, and the spirit of God, and prayer in his heart that the Father will abundantly bless us in our planning for the giving of our message.

J. C. Thurman,
Ida C. Towne,
H. F. Barstow,
Program Committee.

NORFOLK CONVENTION.

Program of the Annual Convention of the Foreign Christian Missionary Society at Armory Hall, Norfolk, Va.

Monday Morning, October 14th.
9:30—Prayer and Praise.
9:45—Appointment of Committees.
10:00—Annual Report.
10:30—Introduction of Missionaries.
12:00—Adjournment.

Monday Afternoon, October 14th.
2:30—Devotional Exercises.

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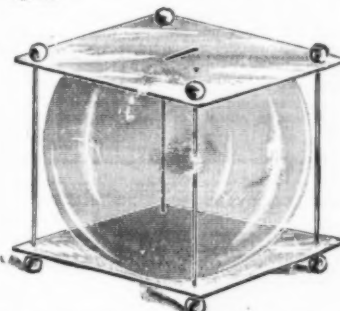
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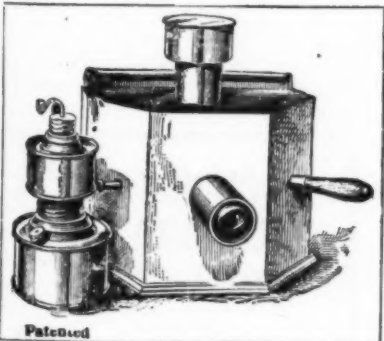
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- 2:40—Report of Committee.
- 3:20—Address, "The Living Link Idea," L. E. Sellers.
- 3:35—Address, "Missions the Heart of Our Plea," Ira Boswell.
- 3:50—Symposium on "The Forward Movement," led by F. M. Rains. Monday Night, October 14th.
- 7:30—Song and Prayer Service.
- 8:00—Address, "Children's Day," Herbert Moninger.
- 8:20—Address, "The Imperialism of Christ," Peter Ainslie.
- 8:40—Address, "Program for the New Year," F. M. Rains.
- 9:00—Adjournment.

A PINK DAY.

(Continued from page 824).

There rose before her the picture of a certain business office, wherein was wont to sit a genial, great-hearted man, a friend of hers. She remembered a certain visit she had had with him a day or two before.

"I don't think I know any one of that name," she answered quietly. "Now, dear, you are tired. You mustn't sit up or talk a bit more. We'll go out and let you rest till your mother comes. You can show her your presents after the gas is lighted."

They went out together, and Claire lay there alone in the gathering twilight, thinking over all her surprises and wondering and guessing about Peter Smith. Summing up the evidence, she decided that he must be rich, and good, and generous; that he must understand little girls and be fond of them. "And that's just the kind of man I like," she concluded. "I do hope I'll see him sometime."

The front door opened and closed in the hall below. Claire turned involuntarily; her eyes fell upon the window opposite. What had happened to the gray day? Through the branches of the oaks, behind the few rustling, brown leaves, she could see the sky, all rosy and glorious with the most beautiful pink color she had ever imagined. She lay and drank it in delightedly. The door opened and her mother came softly in. For an instant Claire thought of the pink ribbons, the china, the afternoon tea; but the spell of the sunset was upon her.

"Mamma, look!" she exclaimed. "Look at the sky."

Her mother turned to the window and gazed with her hands clasped. Her eyes were full of joy and tears. She walked over to the bed, bent down, and laid her cheek against Claire's.

"God gave it to us," she said, "after so many dreary days. But they're gone now, for, O darling, listen! Margaret, our Margaret, is out of danger. She is going to get well!"

"What a lovely day this has been, after all!" sighed Claire, as she was dropping to sleep. "I know one thing, anyway. After this, as long as I live, pink shall be my fav'rite color."—Congregationalist.

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FROM THE FIELD

TELEGRAMS

Glasgow, Ky.—Began here yesterday. Splendid audience. Brother Payne, beloved minister, very low, not expected to live.

Small and St. John.

NORTH CAROLINA

Belhaven—E. B. Barnes has spent much of this year in meetings in this city. In a meeting just closed with this church in a tabernacle erected for the purpose there were 45 additions. The state convention meets with this congregation in October. It is expected it will be the greatest convention the state has ever had. Secretary Walker is working faithfully.

COLORADO

Meeker—In services which marked the close of a special work by Jasper Bogue, August 25th, there was one addition. The prospect for the church is good with a promise of an encouraging number of additions during the coming year. The people of the community are heartily in accord with the church.

ILLINOIS

Lovington—J. H. Wright received four confessions in regular services last week. There is every evidence of a prosperous condition in the church.

Niantic—J. Will Walters reports two accessions by statement on recent Sundays. His work moves on with many things to encourage the church.

KENTUCKY

Alzey—Wm. A. Ward has just closed a meeting in this place in which there had been no Christian church. Fourteen confessions were received in the meeting and seventeen members secured from other sources, making a total of thirty-one in the new church organization at the close of the meeting. The congregation will arrange to co-operate with other churches in supporting a pastor. The evangelist is now in Toledo, Ill., where he has the assistance of C. N. Hughes as singing evangelist. These evangelists have open dates for meetings during the winter.

Corydon—C. L. Keene, the superintendent of the Sunday School, reports that this church was recently blessed greatly in a meeting conducted by John T. Brown, Louisville, Ky., and H. C. Hoggatt, Decatur, Ill. The house was crowded and frequently many were turned away. The church was encouraged by 46 additions, 38 of them by confession. Evangelist Brown helped to meet the expenses of the church by delivering two of his popular lectures.

NEW YORK

Brooklyn—The Humboldt Street church has just closed a five weeks' open air campaign. During this time 34 Gospel meetings were held on the street corner, 13,000 cards, tracts and papers were carefully distributed. Our people were given an excellent hearing, with the attention and sympathy of many of the community. There were two baptisms in recent services and many more are interested. Evangelist John Waugh was the helper in these services, conducted by Joseph Keovil, the pastor.

TEXAS

Clarendon—Evangelist J. B. Holmes and Chas. E. McVay held a meeting with this church in which there were 43 additions. The success of the meeting was won over great difficulties caused by the fact that the church had been without a meeting for a year.

SOME KENTUCKY EVANGELISTIC NOTES.


The meeting held by C. R. L. Vawter with our help at Munfordville resulted in a reorganization of the church with 23 members, five of them being additions. A preacher has been employed for part time. Good work was done in a hard field. Seven added by C. W. Camp-

bell in Rockcastle county. E. Petty reports seventeen added in Carter and Elliott counties. A meeting is now in progress at Bromley, where J. P. Bornwasser serves and H. C. Bowen is doing the preaching. There were nine additions in Pike county as the result of the work of H. H. Thompson and a fine county meeting held. Thirteen added tells the story in part of the labors of H. L. Morgan in Clay and Laurel counties. A dozen additions in Whitley and Rockcastle by J. W. Masters. Ten additions at Latonia and the preacher, H. C. Runyon, and people busy getting ready for the convention. On the first Sunday in September the enlarged house was opened for worship in a formal way. H.

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W. Elliott was with them and about \$1,800 pledged to pay for \$3,000 addition. Everybody full of enthusiasm and hope. In the Big Sandy Valley field occupied by S. J. Short there were seven additions. Z. Ball baptized forty-two and added nine otherwise in Madison, Lee and Clay counties. A great month. Fifty-three additions constitute a part of the results of the work of D. G. Combs last month. W. J. Coker added 25 and had in many ways a good month. H. W. Elliott was busy all the month in the effort to bring matters to a successful close for another year's work. The results have been great and our receipts to date an advance over last year to corresponding date by more than a thousand dollars. If we receive as much from now until the convention we will meet all the obligations of the year; \$884.04 received during August.

November Third the Next Great Day

This is true because it is the time for the annual offering for state missions. It is not too early to be planning for this important matter. The number of congregations observing the proper date is steadily increasing. It is hoped that some of our good churches helping us out now on the home stretch will double up and get in line at the proper time. Concert of action and power to any work worth while. If we make the record that ought to be made this autumn for Kentucky missions we must begin to plan and pray now for a great victory.

H. W. ELLIOTT, Sec.
Sulphur, Ky., Sept. 6th, 1907.

LAWRENCEVILLE, ILL.

Lord's day, Aug. 25th, was a day of rejoicing and of spiritual uplift in the church at Lawrenceville, Illinois. We had with us Mrs. F. E. Hagin, our living-link missionary, and the genial F. M. Rains of Cincinnati. Mrs. Hagin spoke at the forenoon service, while Brother Rains addressed the evening audience. Both were greeted by large congregations. Mrs. Hagin captured our people by her sweet womanliness, not less than by her address. We are not behind the very chief of the churches in our appreciation of, and pride in, our representative in the foreign field. Paris, Illinois, is not excepted in this statement, notwithstanding their selection of Brother Hagin as their living link.

We have had two seasons of rejoicing here in Lawrenceville, either of which has richly repaid the church for the money invested in making it a living link. One of these was the day we raised the money for the support of a missionary. That day we shall never forget. The second was Aug. 25th, when Mrs. Hagin and Brother Rains were with us. We recommend our recipe for high days to all our churches.

H. A. Macdonald.

MINISTERIAL ASSOCIATION OF EASTERN OHIO.

A Foreword.

The 44th annual meeting of the Ministerial Association of the Disciples of Christ, in Eastern Ohio, will be held in Hiram, Ohio, beginning Tuesday, October 29, 1907. The program will be announced soon. It will be an important meeting, and every living member is urged to be present either in person or by letter.

One or two sessions will be occupied by a district missionary rally, led by the

state missionary secretary, H. Newton Miller. The remaining sessions will be filled with the regular program of the Ministerial Association.

The association has had an active and valuable ministry for 44 years. The question has arisen whether it has not reached the end of its usefulness, having well survived its purpose, but now an unnecessary agency.

This question will be considered at the Hiram meeting, and I ask as a personal favor that the members of the association, no matter where they may be now located, and especially those who are so far away as not to be able to be present to write to me on reading this notice, their judgment in the matter.

The value and usefulness of the association in the past is without question. Of its charter members only Robert Moffitt and F. M. Green are living. Having accomplished its original purpose, shall the adjournment at the close of this meeting be sine die or not, is the question. Hoping for many and immediate responses, I am, as ever yours,

F. M. Green, Cor. Sec'y.
221 Ash street, Akron, O.

FROM DR. OSGOOD.

Dear Friends:—

On the 24th of this month we sail back to China by the S. S. Korea. A goodly company of young men and women are being sent with us. At least one business man will go with the party and spend the fall studying the fields in which Christ is doing such wonderful works in these modern times. Two ladies will go out to visit missionary friends.

We have been in the homeland for a little over one year. You have welcomed us to many of your homes and churches. The innumerable questions you have asked, the interest with which you have listened to our addresses, the speeches you have made in our hearing, the money you are giving and the love you have shown when we have been your guests have revealed to us how much you love the great work of the Church of Christ.

We have been surprised and pleased over the wonderful change which is taking place among Christian people in their attitude toward foreign missions. It is becoming recognized that the real work of the Church of Christ is to save the world. Business men are seeking to place this great work upon a business basis that it may be accomplished more quickly and economically. The rank and file of church members are beginning a definite study of mission fields and forces.

We are returning to China greatly encouraged, for we have learned how keen is your interest in our work. We shall be glad to do anything which will tend to strengthen and deepen the fellowship you have with us in the saving of China for Christ. Our address is Chu Cheo via Nanking, China. A five-cent stamp should be placed upon each letter and two cents on each postal sent to us. Letters from the homeland always cheer and encourage us and we shall be glad to reciprocate them. Trusting that this same fellowship with you will follow us and that your prayers shall constantly ascend to the throne of God in our behalf, we go out as

Yours in His service.

Dr. and Mrs. E. I. Osgood.
Hiram, Ohio, Sept. 6, 1907.

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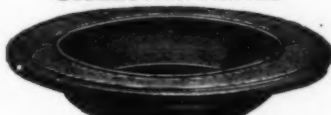
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